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said in criticism of the volume. Its scope and proportions are admirable, and it abounds in the sort of information the biblical student needs. If one should differ with the author in an occasional matter of historical interpretation—as, for instance, the general character of the reign of Herod I. and the procurators—it would be by no means certain that Professor Riggs would be the one at fault. It is always risky to get behind one's sources into the motives and prejudices of their authors. The author is to be commended, also, for including in his work chapters upon the inner life of the Jews during the period described.

SHAILER MATHEWS.

THE UNIVERSITY OF CHICAGO.

DIE HERRLICHKEIT GOTTES. Eine biblisch-theologische Untersuchung ausgedehnt über das Alte Testament, die Targume, Apokryphen, Apokalypsen und das Neue Testament. Von LIC. DR. FREIHERRN VON GALL. Giessen: Ricker, 1900. Pp. 109. M. 3.20.

THIS essay opens with a linguistic investigation as to the meaning of the root כבד and its substantive and verbal derivatives. The result of this investigation is summed up in the conclusion that the primary significance of the root is that of weight or heaviness. From this meaning are developed the secondary senses of stateliness, honor, and glory; but in every case the derivatives bearing the secondary meaning are conceived in a purely outward manner. Following this philological portion of the essay comes the historical one as to the usage of the phrase כבד יהוה. This investigation is carried on in three distinct stages: (*a*) in the pre-exilic period, (*b*) in Ezekiel, and (*c*) in the later and post-exilic literature. The conclusion of this part of the investigation is that the phrases in question began as the designation of the purely external and physical light accompanying the thunderstorm, supposed to be a direct work of Yahweh. This was, of course, at that period of the history of the religion of Israel at which Yahweh was conceived of simply as the thunder-god, adopted from the Kenites as the tribal god of Israel during the sojourn in the wilderness. But with Ezekiel the identification of the glory with what we might call the light effects of the thunderstorm yields to a more complex conception. God has a halo of physical light about him, but this is for the most part hidden from human eyes, and is to be revealed in the rehabilitation of Israel and to take its place in the restored temple

(43:5). This the author considers the germ of the messianic conception of the glory. Henceforth the glory of God, without being less physical, is simply concealed for the present in order to be manifested in the messianic age. The conception thus developed is maintained through the post-exilic literature in the apocrypha, in the apocalypses, and in the targums. In the New Testament the same underlying external and physical element persists, as the author attempts to prove from the discourses of Jesus concerning his second advent, and, in fact, from all the references to the glory of God in the apostolic age.

The discussion is full of interest, and leads to some valuable results; but the main generalization of the author is, in our judgment, too broad. In the New Testament sphere especially the exegesis of some passages has to be forced in order to drive them into line with this generalization. Undoubtedly the physical element lies at the basis of the notion expressed in the word δόξα, but upon this physical basis is built the figurative moral and spiritual superstructure which predominates and excludes the mere external element in such passages as Rom. 3:7; 11:30; Phil. 1:11, etc. Moreover, the verbal form δοξάζω becomes practically meaningless from the point of view of the physical conception.

A. C. ZENOS.

THE MCCORMICK THEOLOGICAL SEMINARY,
Chicago, Ill.

INTRODUCTION TO THE NEW TESTAMENT. By F. GODET. Vol. II: The Gospels and the Acts of the Apostles; Division I, The Collection of the Four Gospels, and the Gospel of St. Matthew. Authorized Translation from the French by William Affleck. New York: Imported by Scribner, 1900. Pp. xii + 272. $2.50.

OF the great work on New Testament introduction which the gifted Swiss theologian planned as the concluding task of his long life, the first volume, dealing with the Pauline epistles, appeared in French in 1893 and in an English translation in 1894. The second volume was to have dealt with the gospels and Acts, and the third with the catholic epistles and Revelation. The second volume was to have consisted of two divisions, the first dealing with the synoptic gospels, and containing five chapters, dealing respectively with the gospel collection, Matthew, Mark, Luke, and the relation of the synoptists.